

FROM McCLAINS, W. VA.

Perhaps a few lines from Prosperity congregation W. Virginia, will be of interest to your many readers of the EVANGELIST. The church here is in good working order, and a bright prospect for the future. Brother Henry Wise of Parkersburg, W. Va., came to our assistance on March 23, and commenced a series of meetings the 24th, assisted by brother John Showalter of this place and continued until the 8th inst. The immediate result was twenty-four added to the church by baptism, and one by relation from the German Baptist. Three others came forward and confessed Christ, but have not been baptized yet. Six of those who were immersed belonged to other denominations, but having learned the way of the Lord more perfect were willing to walk in the light. John Showalter having been called to the ministry by the church at this place was ordained by Brother Wise during the meeting. The services closed the evening of the 8th inst., with a communion and love-feast, with fifty-two participants. The best of order and attention prevailed through all the services and we think the seed sown will bring forth much fruit.

April 9.

S. L. SHOWALTER.

FROM HUDSON, IOWA.

At a recent business meeting of the church, your unworthy sister was appointed assistant correspondent for the EVANGELIST. At this time the reader will be assured of the fact that we are moving along nicely. Brother E. L. Hildebrand of Waterloo, Iowa, has been secured as pastor for the coming year. Having done good service in the past, we need not fear for the future. Our Aid society has been doing some charity work to the amount of about eighteen dollars in cash during last fall and winter. Besides some clothing. This was given to the sick and needy brethren and sisters. Our weekly Sunday-school, prayer-meeting, and young people's meeting are all doing a good work. Then we have two sermons every Sunday, good attendance and fine singing at preaching services. Thus all who will work can find much to do in some line of work. Our communions which are most blessed of all, are observed semi-annually, reminding us ever of the fact that where Jesus leads we will endeavor to follow ever. Yours for the work.

MARY DIETZ.

"LEARN from the earliest days to inure your principles against the perils of ridicule; you can no more exercise your reason if you live in the constant dread of laughter, than you can enjoy your life if you are in the constant terror of death."

FROM TRURO, IOWA.

I received a call to come at once to Truro. I went, as I have a deep interest in the work here. Am happy to know the prospect is bright. Eight received in the Brethren church. We organized a Sabbath-school, which I am sure will be a success, with Brother Barber as superintendent. He was a minister in the church of which he was a member before he united with the Brethren church. Brother Forney preached four sermons before I arrived. He then went to another field of labor, eight miles east. Then I was again left to meet the opposition of the Quakers with spiritual baptism, against the trine water baptism. They said the Progressive Brethren make the Gospel nine tenths water. Brother Flora, from Dallas Center, stopped at Truro on his return from Leon, and baptized ten applicants. In the evening, consecration service was held. Our meeting closed with a good revival interest. The reader may think we are not gaining in numbers very fast. I would say that considering all things, the work at Truro is a success.

CLARA FLORA.

FROM THE FIELD.

I commenced a meeting at Broad Horn school-house about six miles north east of Truro in Warren county, Iowa, March 19, and continued nearly three weeks. Immediate results, five additions. These meetings should have continued longer. The prospects for a number more were good. And we hope they may yet yield themselves. May God bless his cause everywhere is my prayer.

C. FORNEY.

OBITUARY.

Departed this life in the Fair Haven church, Wayne Co., Ohio, April 7, 1895, our esteemed and lamented brother George Snoddy.

When the Fair Haven church was organized in 1882, out of the wreck of the Mohican Dunkard church, Brother Snoddy and his wife, *nee*, Lydia Martin, were among her charter members, and continued to be faithful laborers, to the time of this sad dissolution. The church and a very large circle of relatives, neighbors and friends. The funeral was very largely attended at the church, on April 9, conducted by the writer, using that old and ever new and soul cheering text in Rev. 13: 14. Brother Snoddy had attained the age of 44 years, 11 months and 13 days. The widow's God and the orphan's father will care for the bereaved family.

April 10.

P. J. BROWN.

Congress, Ohio.

TELL THE TRUTH.

My boy, says Burdett, the first thing you want to learn—if you haven't learned how to do it already—is to tell the truth. The pure, sweet, refreshing, simple every day, manly truth, with a little "t."

For one thing, it will save you so much trouble. Oh, heaps of trouble. And no end of hard work. And a terrible strain upon your memory. Sometimes—and when I say sometimes I mean a great many times—it is hard to tell the truth the first time. But when you have told it there is an end to it. You have won the victory; the fight is over.

Next time you tell that truth you can tell it without thinking. Your memory may be faulty, but you tell your story without a single lash from the stinging whip of that stern old taskmaster,—Conscience. You don't have to stop and remember how you told it yesterday. You don't get half through with it, and then stop with the awful sense upon you that you are not telling it as you did the other time, and cannot remember just how you did tell it then.

You won't have to look around and see who is there before you begin telling it. And you won't have to invent a lot of new lies to reinforce the old one.

After Ananias told a lie his wife had to tell another just like it. You see, if you tell lies you are apt to get your whole family into trouble. Lies always travel along in gangs with their co-equals.

If you tell the truth always, I don't see how you are going very far out of the right way. And how people do trust a truthful boy. We never worry about him when he is out of our sight. We never say, I wonder where he is; I wonder whom he is with; I wonder why he doesn't come home. Nothing of the sort.

We don't have to ask him where he is going and how long he will be gone every time he leaves the house. We don't have to call him back and make him solemnly promise the same thing over two or three times. When he says, Yes, I will, or, No I won't, just once settles it. We don't have to cross examine him when he comes home to find out where he has been. He tells us once and that is enough.

We don't have to say, Sure? Are you sure, now? when he tells anything.

But, my boy, you can't build up that reputation by merely telling the truth about half the time, nor two thirds, nor three fourths, nor nine tenths of the time; but all the time.

If it brings punishment upon you while the liars escape; if it brings you into present disgrace while the smooth-tongued liars are exalted; if it looses you a good position; if it degrades you in the class; if it stops a week's pay—no matter what punishment it may bring upon you—tell the truth.